1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6

complete their education and so speak little if any Kuo-yu. Therefore, sometime during the preconscription age of twenty to twenty-two the government requires all males who have not completed primary school to attend special Kuo-Yu classes at the local primary school. The local police see to it that these boys attend the classes by imposing fines on the families of the negligent.

In general, the villagers disapprove of forced military service and deeply resent the conscription of men with families. The service imposes many hardships on the families, since it means a loss of farm labor and actual income. While the government assumes some financial responsibility for the families of such men, the aid is slow in coming, and when it does arrive, it is usually insufficient. Moreover, the soldier's pay is so small that rural families have to send their sons or husbands in the army additional spending money almost every month.

In addition to their concern about the hardships conscription imposes on the families, the villagers also fear for the safety of their sons and husbands. Many of the boys from the area are stationed on the offshore islands of Quemoy and Matsu, rightly considered dangerous places. However, in spite of the many problems, one attitude the villagers express, at least in public, is that "like taxes, military service is every man's duty."

In most instances, before a group of villagers leaves to begin service in the army, several functions are held to "send the men off." The night before the departure a village *pai-pai* is held in which the gods are asked to speed the safe return of the conscripts. Every village family participates, each bringing a basket of sacrifice foods to the court of one of the larger village *tsu* houses. Here a shaman (*ja shih*) performs a ritual, inviting the gods to come and partake of the food offerings. At the conclusion of the ritual, each family takes its own food home and eats it for their evening meal.

That same night before the men leave, a large subscription dinner may be held in honor of the draftees. While every village family participates in the *pai-pai*, many families do not take part in this large dinner. Usually, only families which are friendly with the draftees' families will pay the subscription price and send a representative to attend. The representative may be the family head himself or a young son of sixteen years or more. One or two of the village men who earn extra income as cooks on various occasions prepare this dinner at no charge, and several village men and/or boys volunteer to serve the food. Some of the women usually help in the kitchen. At the dinner there is a good deal of drinking and drinking games, joking, and storytelling. In addition, some of the more respected *tsu* leaders or elected officials make speeches.

The next morning the men are sent off by most of the village. The

625 Taipei along with a letter commendation. Additionally, the I Ching and pliceman have their pictures taken together at the station in Pouti and are presented copies later at the village temple by the local police chief. This custom helps to break down the natural antagonisms between police and villager by instilling the idea they are united in a task to prevent robbery and catch thieves.

625 There was a similar organization under the Japanese
648 but at that time the volunteers had more training, a
• 681 regular uniform, and discipline was more harsh. According to informants, a Japanese policeman always beat transgressors on the spot in public, but this never seems to happen with Chinese policemen although there were rumors of beatings at the police stations. The policeman now uses persuasion, attempts mediation, or relies on the courts.

685 If the I Ching capture a thief, they are instructed
625 to send for the policemen in Pouti. A Mainlander was caught some years ago, arrested and as far as villagers were able to learn, was quickly released by the police who were fellow Mainlanders. Therefore, before the police arrive all captured thieves are thoroughly beaten with sticks but are not killed and even villagers not on duty are all awakened to contribute blows. Since every man in the village and perhaps several from nearby villages participate, it would be difficult to prosecute them all.

625 The whole li contributes men to make up the patrol
632